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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

YOUTH AND RECREATION

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Pamphlet Number Seven

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Resource Materials for Leaders

Pamphlet Number Seven

YOUTH AND RECREATION

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for

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Approved for experimental use, February, 1927, by
the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION

5 South Wabash Avenue, Chicago

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TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet, "Youth and Recreation," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, *The Christian Quest,* with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young people be-

tween twelve and twenty-three years of age. These were from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October, and November, 1928 numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited to your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A. and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism.** The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH.

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Youth and Recreation

The Ten Commandments of Sportsmanship

1. Thou shalt finish the game thou beginnest.
2. Thou shalt take losses without excuses.
3. Thou shalt be humble in victory.
4. Thou shalt always play fair and abide by the rules.
5. Thou shalt honor the referee or umpire.
6. Thou shalt share the glory of winning with thy team mates.
7. Thou shalt be willing to give thine opponent every advantage thou askest.
8. Thou shalt play for the sake of the game and the joy of playing.
9. Thou shalt do team work unselfishly.
10. "Honor the game thou playest, for he who playeth straight and hard wins even though he loses." [1]

A Fundamental Point of View

"I am Experience.
I am the unseen Maker of Men.
I am an unheralded Architect of Character.
I never sleep.
I never slight my Task.
I never turn my work over to other hands.
When formal lessons are ended I still work on, faithful to my ceaseless task of shaping the Soul of Childhood and Youth.
When school 'lets out' I alone walk homeward with every pupil and go on and on at my endless joy of carving the Outlines of Character.
I am the Cross-roads where Human Desire meets Opportunity and from which the two move out in the direction that Purpose determines.
I am the moment when Human Interest takes the dead things of life—Stones and Trees and Houses and Books and Lesson Materials—and sets them in the center of a soul, surrounded by a Glow and a Love, and makes Christian Qualities out of them.
I am that out of which you have come.
I am that by which you find meaning in life today.
I am that into which you move tomorrow.
I am the plan of God by which Human Life is to go on in Growth forever more.
I am Experience." —P. R. H.[2]

[1] Number 10, from Hugh Fullerton's Sportsmanship Code.
[2] "International Journal of Religious Education," May, 1928.

Experience is life's chief educator. In experience youth meets his problems involved in actual life situations. All of us desire that these situations for youth should be wholesome but we know that many are not. It is the duty of educational agencies like the home, the church, the school to direct life's situations so that the experience should be constructive for the growth of the finest Christian character.

One factor that bulks large in the life problems of all youth is recreation. Wherever we go, in whatever race or nation, we find that play is one of life's problem centers for our youth. It is doing much to build better lives. It can still do more if we keep its direction under the influence of the best educational agencies. Because recreation is one of the experiences that construct life we should think of it not as church-centered, or school-centered or home-centered, or community-centered but as **life-centered.** Our play programs are not for play's sake or play for the sake of the church or school or home but **recreation** for the **upbuilding of life.** Any institution developing recreation should not aim to center life in the institution but in the individual. Our aim in all recreation is to center it in life. At one time play was considered a means to attract people to the church; now it should be thought of as one of the experiences the church can use to guide life into Christian channels. Churches should therefore plan to make their programs not institution-centered but life-centered. Recreation becomes an actual and integral part of the total religious educational program.

I. WHAT IS RECREATION?

What is recreation? Many definitions and theories have been given. There is the "surplus energy" theory that recreation is a means to work off surplus energy. The "practice theory" claims that through leisure time activities we are practicing those things that are essential to maturing life. The "recapitulation theory" holds that in play the present generation repeats some of the major activities in the development of civilization. The "biological theory" maintains that it is essential to growing physical life.

For the sake of simplicity let us take Dr. Luther Gulick's definition. **Play** (Recreation) **is what we do when we are**

free to do what we want to do. This means that recreation covers all types of activities that we choose in our leisure time. For the old person it may be reading, sewing, or walking, or the theater. For the young person it may be baseball, swimming, dramatics, or loafing. Since recreation is what we do when we are at leisure it indicates our choices, our standards, our tastes, our ideals, our likes, and dislikes. In fact, our recreation reveals just what sort of a person we are. It is no misstatement to say "if you want to know what a boy is, watch his play; if you want to know what he will become, direct his play." Recreation may build character by leading young people through vital, purposeful, co-operative experience.

II. RECREATION AND RELIGION

Recreation is not simply a bait to attract to the church; **it is, like religion, one of the universal expressions of the human race.** In China it is Tiger Trap, Forcing the City Gates. In India it is Phugadi or Punka walla. In Africa it is Nsikwa. In Persia it is Mounting Mollaks. In America it is baseball, football, golf, parties, or athletics. Like religion, play is the expression of inner desires and impulses. Religion seeks to build character as does play. Qualities of Christian character like courage, creativity, dependability, good will, honesty, obedience, humility, may also be built up through the directed recreation of the home, the school, the church. **Recreation becomes an integral part of religious education.** Through it the qualities of character just mentioned can be expressed. The gymnasium and the play ground may become the laboratories for the development of Christian conduct. We can talk about self-control in the church school class. We can practice it in a game or debate. In the great Cathedral of St. John the Divine in New York there is to be a window depicting the best sports of our country. Of this window Bishop Manning writes: "Good clean sport is as much a spiritual developer as religion. It develops the same qualities that religion seeks to develop. Human contact and fellowship are the soul of religion, and the spirit of sacrifice for the team and the devotion and loyalty that are given in sport develop spiritual qualities of the highest religious teaching. I hold that our sports and recreations have just as real a place in our lives as our prayers. A **well played** game of

polo or football is, in its own place and in its own way, just as pleasing in God's sight as a beautiful service of worship in a cathedral."

III. SOME VALUES OF RECREATION

Recreation brings a **joyous element into the "abundant life" of Christian living.** Too often we think of instruction, worship, and service as the only expression of the Christian life. Recreation has frequently been considered as outside the realm of the Christian program. Now we know that it is a vital part of any character-building plan and can be actually used to develop qualities and habits of Christian character which we seek to build for complete Christian living. In fact, the gym, the party and the play ground actually may become the laboratory in which the teaching of our worship and instruction may be actually worked out in a life situation. A party will afford the opportunity to express courtesy and consideration for others, to make people feel at home and comfortable, to be unselfish in planning a good time for all and not a clique, to be honest, just, and fair in observing all rules of the game. We can study about unselfish service Sunday morning; we can practice it Friday night at a party or social.

Recreation develops the **mental life** through keen attention and alert decisions. It prompts the kind of attention the educator desires to have in the class room. The lessons learned with such attention are long remembered. In a game of baseball or almost any other game, the player must be completely alive to make the instantaneous decisions that are constantly required. A poor decision may lose a game.

Recreation promotes **proper physical growth.** In this machine-made day boys and girls, young people and adults,

An Intermediate Class Holds a Party

no longer have the chores and physical exercise of a former generation. By recreation are we to be saved from physical degeneration. It is our present day means of keeping fit. "The body at its best, how far can it project thy soul on its lone way?" says Browning. For the sake of our spiritual life we need to build healthy bodies. Theodore Roosevelt, through a recreation program, built a rugged physique that helped to project his personality into the history of the world.

Recreation can **strengthen the moral and religious** life through the practice of self control, obedience, reverence, clean living, co-operation, and goodwill. Bobby Jones, the world champion golf player, in his teens was told that he could not become a champion until he controlled his violent temper. He set himself to this task through his favorite game. At the age of twenty-five he was master of his temper and also the king of the golf world.

The **social expressions** of life are also stimulated and developed through various recreation activities. At a party friendliness and courtesy and joyousness are prominent character values. Thus through play we can build an all-around and abundant mental, physical, religious and social life.

IV. THREE DANGERS TO GUARD AGAINST

(1) While play is very desirable, **excessive indulgence** in any form of activity may become very undesirable. Swimming is an excellent body builder but people may stay in the water so long that it ceases to be recreation. When the point of recreation is passed it becomes either work or dissipation.

(2) **Lack of high standards.** Up to the present time we have not definitely established in the minds of the public any recognized standards or norms by which we can judge the worth of various play forms. Take the most popular of all indoor recreation and entertainment—motion pictures. So far the public has shown no standards in its choices. The church, the home, and the school have done very little to indicate any standards. As a result some producers flood the theaters with all sorts of vulgar, coarse, criminal, and immoral themes. We send our children by the thousands to see this demoralizing material. May we not begin to

guide people by the setting of some standards? For a Recreation Yard Stick that will help us measure our recreations see page 18.

(3) There is a tendency to **materialize** the world of recreation. **Commercialism and professionalism** lay too much emphasis upon gate receipts and too little upon character values. Too little consideration is given to the game of life for its own sake. There is a rightful place for commercialism and professionalism but they should never be permitted to corrupt the amateur and all those hosts of people that play for the fun and joy of it.

V. SOME DESIRABLE RESULTS OF RECREATION

All the **desirable results** of wholesome recreation are too numerous to mention in this brief manuscript. However, it should be indicated here that Christian character may be developed through the right kinds of recreation. **Certain desirable traits of Christian character** are expressed through play activities. In listing a few of these traits it should be remembered that too much emphasis upon any one special virtue may tend to obscure the fact that life is a unit, that it cannot be built up in segments, that a unified Christian experience rather than a number of character traits is the desired goal. In other words, we ought to see the whole rather than the parts of life. For example, in a game of baseball the characteristic of co-operation may be expressed by a player but at the same time other qualities are also being expressed. This shows something of the necessity of considering the total development of character. This point of view of the total Christian living should be kept in mind in considering the following list of some desirable character traits. While important traits or characteristics will guide actions, an integration of all these qualities must constantly be sought.

1. Co-operation

Team play simply means a most unselfish type of co-operation. A football team co-operates in its interference, in passing the ball, a baseball team in a sacrifice play, and so through the list of team games.

2. Courage

Fearlessness, and self-confidence are displayed as much on the field as in a church school class. Swimming, wrestling, boxing, football and many other forms of sport all tend to emphasize courage.

3. Creativity

Origination comes often through various forms of play. In planning a program, in play leadership, in dramatics this tendency finds abundant expression.

4. Goodwill

Goodwill is always experienced in a good party or good sports. Congeniality, courtesy, hospitality must be found in a social if it is to be at all successful. Play makes for friendliness in "the give and take" of games. It recognizes no class distinction of fame or fortune. Actual achievement in some field is the only measure of recognition. While it has been said that on playgrounds some of our battles have been won, it is more true that on the playground world brotherhood can be achieved. World friendship is advanced by such sporting events as the international Olympic games, the international tennis meet and golf tournaments. Even the achievement of the "lone eagle of the Atlantic," Charles Lindbergh, has been classed as a victory of sportsmanship. According to many writers he did more to strengthen the bonds of peace and friendship than many diplomats. "Sport, which still keeps the flag of idealism flying, is perhaps the most saving grace in the world at the moment, with its spirit of rules kept and regard for the adversary, whether the fight is going for or against. When, if ever, the fair play spirit of sport reigns over international affairs, the cat force which rules there now will slink away and human life emerge for the first time from the jungle."—John Galsworthy.

5. Honesty

Honesty in play means fair play, not doing any "dirty work" behind the referee's back. Whenever boys and girls are learning to play the game fairly they are building up habits of honesty.

6. Obedience

Obedience is required in every game that is played according to rules. Players are taught to obey the umpire,

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their captain and their coach or leader. These actual experiences tend to build this desirable quality. To put the body in fit condition for athletic events it is necessary to obey rules of training.

Other qualities of character such as humility, joyousness, loyalty, purity, purposefulness, self-control are all affected by play programs.

VI. SOME AIMS FOR EDUCATIONAL RECREATION IN CHURCH-CENTERED PROGRAMS

Every kind of activity needs definite goals or objectives. They are the sign posts that guide our endeavors along the recreational highway. Otherwise we may make detours into numerous aimless journeys in our leisure time. It is impossible to enumerate a complete list of objectives but some of the major aims may be recorded.

1. Definite Character Values

Our recreational program should have **definite character values.** If our recreation does not assist in making life as a whole more worth while, more cheerful, then it needs revision. On pages 17 and 18 it is briefly shown how some of these values may be secured.

2. Fruitful Use of Leisure Time

The church should guide its members, its constituency and its community in the wise and **fruitful use of its leisure time.** With the increasing amount of free time that boys, girls, young people and adults have in our modern life nothing is more vital to character growth than the right use of this time. The things we do in our spare time often have the greatest educational values for us. We should, therefore, build up tastes, likes, and judgments for the best types of recreational activities, such as a genuine love for clean sports, wholesome movies and plays, fine reading, entertaining parties, a love of the out-of-doors, and the practice of the courtesies of life.

3. A Sound Body

The development of a **sound body** for a sound mind and spirit must be included in any list of aims. Recreation should build up our lungs, our heart, give firmness to our muscles, cultivate right habits of keeping in condition and

keeping in good health until the health habit becomes permanent.

4. A Hobby for One's Avocation

The development of some **hobby for our avocation** should find its rightful place in recreational aims. This may be an outdoor interest such as study of birds, trees, flowers, the stars, or it may be gaining proficiency in camp craft or some form of sport. This hobby may be an indoor interest in music, either vocal or instrumental, in dramatics, in literature and art. Every young person should aim to develop some non-vocational interest which makes some contribution to the cultural life of a community and adds to the social resources of our present day life.

5. Christian Sportsmanship

Recreation should aim to train in **Christian Sportsmanship.** The Golden Rule (Matt. 7:12) is a basis for all good sportsmanship and if it is to be practiced it must be worked through muscles and feeling that are used in recreational activities. Christian sportsmanship involves; first, the intention and will to abide by the rules of the game. If these are broken at will the game is ruined. Second, there must be courteous consideration of opponents. Lack of courtesy violates the Golden Rule and sooner or later degenerates into rowdyism. Third, players should consider themselves upon their honor not to use questionable tactics even if their opponents resort to them.

How Did You Play?

How did you play when the game was on,
When the odds were great and hope was gone?
When the enemy team, with aim so true,
Was dragging the victory away from you?
When strength and speed and endurance quit,
Did honor keep pace with determined grit?
Did you keep the faith with the rules of the game?
Did you play up square without fear or shame?
Did your smile of cheer make the team your friend
As you fought it through to the bitter end?
Did your self-respect rise a notch or two?
Are you a bigger man now, the game is through?[3]

6. Ability to Meet People

Leisure time programs should **develop the ability to meet people pleasantly and easily.** Some people go through life without being able to get acquainted and miss

[3] From "Recreational Leadership of Boys," by William R. LaPorte. Copyright 1927. Used by permission of The Methodist Book Concern.

much of the joy of life because they feel uncomfortable in the presence of strangers. By learning to meet people with some degree of ease, much is added to the richness of life.

7. Improve Moral Judgments and Practices

Our recreation should improve our **moral judgment and practices.** Self-control should be one of the standards required of all participants. The spectator also should exercise his judgment and discrimination between the good and the bad, the refined and the crude, the clever and the vulgar. Because spectators exercise their moral judgment so little we have crowds attending the cheap plays and motion pictures and we shall continue to have the cheap and the tawdry until our moral judgments and tastes are raised to higher levels.

8. Meet Recreational Needs of People

Within the community the church should seek to secure adequate provision for the **recreational needs of its people,** to improve existing recreational agencies that have undesirable features and so interest the community in wholesome standards of recreation that it will demand the best for its leisure time.

9. Aid Social Hygiene

The relation of play and recreation to the **social hygiene program** is important. Mr. Joseph Roycroft of Princeton University in an address on this subject closes with this statement: "Our problem is to utilize all of our knowledge about our real selves and the factors that influence attitudes and behavior in such a way as to build up a desirable sex ethic for boys as well as girls. Play, sports, and recreative activities, because of their wholesome use of time and energy and their value in establishing behavior patterns, seem to possess inherent possibilities that may be found useful in attaining this objective."

These statements of aims do not claim to be complete but only indicate definitely some worthwhile objectives of any church program of recreation.

VII. PRINCIPLES AND METHODS FOR PROGRAM BUILDING

1. Educational Ideals

In church and life centered recreation our activities should be **directed with some educational ideals.** Our programs

should aim to bring out experiences and habits that build Christian character. If our recreation is only for the purpose of "killing time" then the church had better drop this part of its program.

2. Correlation of Different Organizations

In pupil and church-centered recreation, where there are several unrelated agencies, there should be a definite attempt to **keep the activities of the different organizations correlated.** Schools, Y. M. C. A., Y. W. C. A., Boy Scouts and Girl Scouts, class and department and young people's organizations are all bidding for the time of youth. In order to eliminate any overlapping there should be for each age group, Intermediate, Senior, and Young People, a council or cabinet made up of representatives from these different organizations. This council should lay all its plans on the table and together they should plan a balanced and all-round program for each member of each organization. There needs to be a spirit of fairness and unselfishness on the part of the representatives. Each organization must consider the needs of the total group. In churches where there is only one organization for each age group correlation will not be a problem.

Within a department the class and the department recreational programs can be related by having a member from each class serve on the departmental committee on recreation. This method keeps both class and department informed of each other's programs.

3. Planned for Each Age Group

Programs should be planned for **each age group.** In smaller churches it may be sometimes necessary to combine two age groups for some of the activities, but wherever possible organize your programs to meet the needs of an age group like Intermediates, Seniors, or Young People.

4. Adequate Adult Guidance

While it is **desirable and essential for youth to plan their own activities,** still it is advisable to have **adequate direction and counsel for program building.** Especially is this true for the earlier adolescent ages 12 to 14 years. One of the mistakes churches often make is the failure to consider the necessity for adequate direction. Truly, this should be considered before the matter of rooms and equipment. However, most churches think of the latter first. It

has been said that Mark Hopkins on one end of a log and a student on the other made a university. A similar statement is true for recreation; a fine recreation leader and a group of young people make the essentials for a constructive recreational program.

5. Young People Provide Leadership

While it is true that there should be definite provision made for adequate supervision it should not be forgotten that recreation is not primarily for the **development of supervisors and directors but for the growth of boys, girls and young people.** Therefore, the director should **so plan that the young people themselves should prepare, organize and largely lead** the activities. Direction rather than actual leading should be the aim of every supervisor in order to guarantee to youth its largest development through play. Leadership may be developed through the participation in recreation as well as through class, departmental, and other activities of young people. In fact, play should be one of the expressions of the program through which leadership is developed. In order to secure this the recreational program of the class, the department, the young people's society or club such as, the Epworth League, Christian Endeavor or B. Y. P. U. should be so related that the largest possible number of members have actual experience in recreational leadership.

6. Each Program and its Goal

It is axiomatic that every recreational church-centered program should **aim toward some of the goals stated on pages 12-14.** However, aims are too frequently overlooked. Too often we plan for a certain number of activities each year without reference to their values. One of these goals that should not be overlooked is standards for all our play. The Sportsmanship Brotherhood has formulated the following code to guide conduct in play life. Something like this or the Ten Commandments of Good Sportsmanship on page 5 might be printed in church calendars or posted on bulletin boards. It would even be well to have a series of discussions on these codes. It is required of a sportsman that:

He keep the rules.

He keep faith with his comrade, play the game for his side.

He keep himself fit.

He keep his temper.

He keep from hitting a man when he is down.
He keep his pride under in victory.
He keep a stout heart in defeat, accepted with good grace.
He keep a sound soul and clean mind in a healthy body.[4]

7. Consideration of Home, School, and Business Schedules

In preparing recreational programs **the home, school and business schedules** have to be taken into consideration. Too frequently our activities take our young people away from the home at the expense of home life. A discovery of facts by a survey of the leisure time of the young people involved will often give the facts desired. It should not be thought that all the recreation should be planned by the church. Rather the church should see that the recreation that is filling up leisure time of its youth should be wholesome and clean and have definite character values. In some cases the school is better equipped to do this than the church. Oftentimes it is better for the church to let the school bear the expense of much of the recreation. The church's task should be to show the relations of the school program to the building of Christian character, and also to see that the school leisure time activities cultivate the highest type of sportsmanship in conduct.

8. Life-Centered and Balanced Programs

Another principle in program construction is this—**see that the materials are life-centered and sufficiently balanced to help secure an all-round development** for abundant living. It is a good thing to have a hobby in recreation but it should not be ridden so that it excludes all other types of activities and tends to produce a one-sided development.

9. Some Simple Tests for Recreation

Finally, there **should be some simple tests for the average church that will enable it to determine whether progress is being made** or not; whether or not the recreation is building better character, more loyalty to the church and home. Too often we have been conducting play to attract young people. We should now begin to ascertain what effect these activities are having upon character. If they are making no contribution then we had better drop them for something else or so plan our recreation that it does actually contribute to the total program of the church. A

[4] Hamilton, Sportsmanship, page 54.

simple scheme for evaluating standards is found in "Handy." If any type of recreation does measure up to this Yard Stick[5] then it is safe to judge it good and wholesome recreation for leisure time.

I. Is it Recreational?
   1. Does it build up body, mind, nerves?
   2. Does it exercise unused faculties?
   3. Does it rest overworked muscles and nerves?
   4. Does it conserve a surplus of physical and spiritual energy?
   5. Does it demand active participation?

II. Is it social?
   1. Can it be shared by all?
   2. Does it foster a wholesome social atmosphere?
   3. Can all ages and both sexes enjoy it?
   4. Does it develop teamwork and co-operation?
   5. Does it have a helpful influence?

III. Is it Educational?
   1. Does it build character?
   2. Does it develop loyalty, courage and self-confidence?
   3. Does it teach self-control and self-discipline?
   4. Does it give opportunity for self-expression?

IV. Is it Spiritual?
   1. Is it inherently wholesome?
   2. Does it give mental and social satisfaction?
   3. Is its appeal more than merely physical and sensual?
   4. Does it contribute to the religious life?

V. Is it Practical?
   1. Does it require minimum equipment and preparation?
   2. Can it be easily learned and used time and again?
   3. Does it keep legitimately within the financial resources of participant?
   4. Can it be learned in youth and played with enjoyment through life?
   5. Does it maintain a proper balance between work and play?

VIII. RECREATIONAL MATERIALS AND METHODS

The field of recreation is so rich in materials that it is impossible to list them. One authority on play tells us that there are over 100,000 different play activities used during the four seasons of the year in this country. No one has ever played all these and no one can, nor is it desirable to attempt it. Our task is rather to select the best for youth from the multitudinous resources of recreation.

Various classifications of this rich variety of material have been made. Some classifications have been based upon their physical, social or mental emphasis. The ath-

[5] "Handy," A-22. Rohrbough.

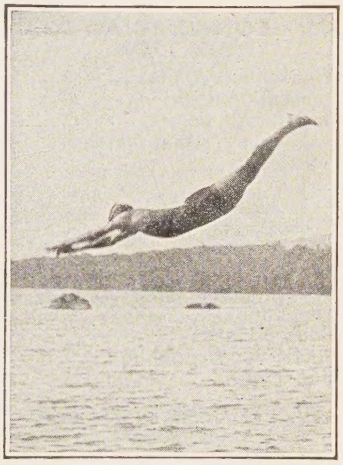
letic type such as races, broad jump, football, baseball, etc., have been grouped as physical. Such activities as dramatics, pageants, reading, stories, music have been said to have a predominant mental emphasis. Parties, indoor group games, socials, receptions, quiet games, visiting are chiefly social expressions. The chief purpose of this method of classifying recreational forms is to plan an all-round development for young people. The weakness of this method of classification is that one cannot accurately divide life into compartments as physical, social, mental. Life is a unit and practically all recreational activities that are predominantly physical also have mental and social expressions.

Indoor and outdoor groupings are not satisfactory because so many activities can be cared for either in-doors or out-doors. It is true, however, that there are some activities that we most always associate with either the in-doors or out-doors and for such we may recognize in any grouping such environment. This is sufficient to show that any scientific classification of materials is rather difficult because of the overlapping of different activities.

Mr. Rohrbaugh has published a leaflet "Leisure Time Activities" which presents a fairly satisfactory classification. It also indicates something of the variety of material at our disposal.

I. ATHLETICS, GAMES, SPORTS

Archery
Baseball
Basketball
Bowling
Croquet
Field, track events
Football
Golf
Hockey; field, ice
Horseshoes, quoits
Races; foot, relay
Shooting
Soccer
Swimming, diving
Tennis
Tug-of-War
Volley Ball



Church Boys Enjoy Outdoor Water Sports

II. CULTURAL ACTIVITIES

Chautauquas
Church, church school
Epworth League activities
Christian Endeavor, etc.
Collecting stamps, curios, etc.
Community improvement
Concerts
Club meetings
Debates
Discussion groups
Drawing, painting
Entertainments
Forums
Hobbies
Letter writing
Literature study
Lyceums
Museums, art exhibits
Music, singing or playing
Some radio programs
Reading best magazines
Reading non-fiction
Reading best novels
Ritual initiations
Sight-seeing
Slides with lecture
Stories
Travelogues
Travel

III. COMMERCIAL RECREATION

Amusement parks
Baseball games
Basket-ball games
Boxing, wrestling matches
Carnivals
Circus
Exhibitions
Football games
Motion pictures
Minstrel shows
Musical comedies
Pageants
Pool, billiards
Social dances, public
Vaudeville

IV. DRAMATICS, PAGEANTS

Charades
Dramatics, amateur
Dramatic reading
Minstrel shows
Pageants (taking part)
Pantomimes
Stunts

V. GYMNASTICS

Apparatus work
Boxing, wrestling
Calisthenics
Fencing
Gymnasium games
Handball
Marching
Matwork, tumbling

VI. HANDCRAFT, MANUAL PLAY

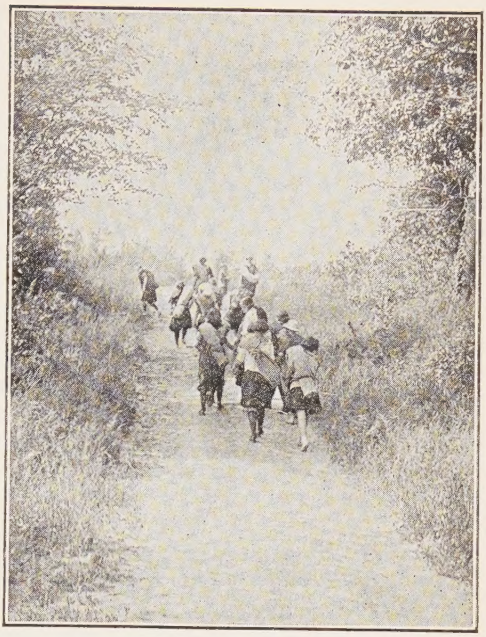
Basketry
Bead work
Carpentry; bird houses, kites, toys, etc.
Home decorations
Jewelry, hand-made
Lamp shades
Leather work
Metal work
Model making, aeroplanes, yachts, etc.
Modeling; clay, soap, wax
Needle, fancy work
Pictures; printing, mounting.
Poster making
Radio construction
Sealing wax art
Wood carving
Weaving

VII. INDOOR SOCIAL ACTIVITIES

Banquets
Card games
"Dates"
Fortune telling
Games, active group
Home parties
Mental games
Pencil and paper games
Puzzles
Relaxation, lounging
Socials, church
Story telling
Table games; chess, checkers, dominoes, ping pong
Tricks
Visiting, chatting

VIII. OUTDOOR ACTIVITIES

Astronomy, star study
Automobiling, passenger
Berry picking
Bicycling
Bird study
Boating, canoeing
Camping
Camp fires
Collecting specimens
Cooking out doors
Cross country run
Excursions
Fishing
Flower gathering
Forestry
Games, outdoor
Gardening
Hay-rack, sleigh riding
Horseback riding
Hiking
Hunting, trapping
Ice carnival
Ice boating
Insect study, moths, butterflies, etc.
Nutting
Parades
Picnics
Picture taking
Pets, care of
Plant, tree study
"Scouting"
Signalling
Skating; ice, roller



Swinging
Tracking, trailing
Walking, strolling

IX. RHYTHMIC RECREATION

Aesthetic dancing
Folk dancing
Musical games
Singing; group, community
Marches

IX. METHODS IN USING RECREATIONAL MATERIALS

1. Organization

If your Intermediate, Senior or Young People's groups **are not organized for their recreation then this is the first step.** Each organization as it builds its constitution should determine the committees needed and should define

the duties of each. The number of committees which the group has will be determined by the type of program which it plans to carry on. Suggestions for the organization of the recreation or fellowship committee in the total educational plan can be found in the pamphlet "How a Leader Uses Organization" of the Christian Quest series.[6] In this pamphlet suggestions are given for the first meeting of the group, for a constitution, for different types of organizations for youth in the local church. There is a section on how these organizations may be used by utilizing a correlated plan or a unified plan of organization. (pp. 7-17.) In the Appendix, page 29, there is suggested some of the functions for the Social or Recreational Committee of a group which is as follows: "The Recreation Committee should seek to provide for Christian fellowship and should suggest ways of occupying leisure time with worth while activities. This committee should be responsible for the good times of the group both in-doors and out, and should plan for these good times two or three months in advance."

On pages 31 and 32 the general functions are suggested for the recreational committee under a correlated or a unified program.

2. A Year's Working Outline Program

Prepare a working outline program for the entire year for each age group. This does not mean that it is unchangeable but it does mean that there should be a systematic plan for the year's work with enough flexibility to permit alterations as needs arise. The following is offered merely to furnish suggestions to the Recreation Committee.

January:

New Year's reception; New Year's calls
Missionary pageant
Indoor picnic
Debate
Neighborhood night; radio
Winter—sports party

February:

Valentine party
Neighborhood night; lecture
Lincoln service
Sleighing party
Washington party

March:

Saint Patrick's Day party
Mock inaugural ceremony
Stewardship dramatization
Book party
Neighborhood night; community singing

[6] For Presbyterian workers their Board of Christian Education has adapted the above pamphlet and entitled it "Organization in the Intermediate and Senior Sections." For leaders in the Methodist Episcopal Church the revised pamphlet is entitled "Organization in Church Schools and the Epworth League."

April:
Neighborhood night; April Fool party
Stunt night
Easter pageant
Outdoor sports party
Play writing tournament
"The Upset"—A backward party

May:
May Day festival
Young People's Society pageant
Hike and wienie roast
Neighborhood night; patriotic evening
Mother's Day
Organize baseball team or league

June:
Neighborhood night; Father's Day
Field Day and picnic
College night
Tennis tournament
Lantern hike and camp fire
Summer tourist party

July:
Independence Day; community celebration
Summer Conference, camp and summer schools
Baseball games
Aquatic sports party
Camera party
Sunday outdoor fellowship devotional hour

August:
Lawn fete
Community Chautauqua program
Camp fire, sing, and stories
Tennis or other sport tournament
All-day hike
Indian Music Sing

September:
Labor Day picnic
Rally service
Mock political convention
Toasts and roasts
Fall athletics
Negro Music and Literature Night

October:
Harvest home party
Halloween party
Neighborhood night; health carnival
Denominational night; reformation
America night (October 12)
International party
"Movie" night

November
Thanksgiving:
(a) Breakfast hike
(b) Party, with special effort to entertain young people away from home.
Debate and parliamentary contest
New England supper
Neighborhood musical night: songs, games, and entertainment

December:
Old fashioned games and spelling bee party
Indoor track meet
Christmas carol service—Gospel Story in Music
Neighborhood night; Christmas plays and pageants
Watch night

Planning the year's program also implies the gathering and selection of the best games, plays, party plans, stunts, entertainment material for each of the items proposed. The recreation committee can be gathering through the year new ideas to make the church social life the best in the

community. A file or a recreational scrap book will help to keep materials. The reference material at the close of this manual will be most valuable to any committee.

3. Study of the Needs of Young People

Study the needs of young people including the Intermediates, Seniors, and Young People. This means that you ought to find out what sort of recreation is provided, what variety of recreation is offered, how much leisure time your young people have, what types of recreation need to be developed, what need to be improved, and what forms ought to be eliminated. Such a study may be rather brief, simply to show the general fields of recreational needs. In case a thorough study of the community is desired then a careful survey based upon a scientific questionnaire can be conducted. This sort of work requires some expert direction and would require a large amount of time for a single young people's group to complete. An outline for a rather extensive survey was prepared and conducted by Harold C. Case and is published in Educational Recreation Institute for 1926 pp. 36-49.

4. Study of Church and Community Equipment

Next study your church and community equipment. This study would include the room or rooms in the church that could be used for recreational purposes. Some rooms may not have been designed for parties and games but can be used for such activities. In other words, make your rooms serve as large a number of activities as possible. Many rooms may be converted into a gymnasium, play rooms or can be prepared for pageants and plays. A description of the variety of uses for which various rooms may be used is found in Perry's "Community Center Activities." Even the largest churches will find it necessary to use rooms for a variety of activities. A gymnasium may have to be used for socials, for department meetings, and even conferences.

5. Adaptation of Materials

Adapt your materials of play to your equipment and the needs of the young people. The small church will not be able to undertake all the activities of a church with a large modern equipment but it can utilize its equipment to meet the needs of its community.

6. Adequate Leadership

Secure and develop adequate leadership for the recreational program. Whenever the church does not have a director of church recreation the young people should look to the chairman and committee for recreation. The committee needs to remember that in church-centered recreation the pastor should be recognized as final authority in all church programs. As head of the church he should have the approving or vetoing power. By close co-operation with the pastor the finest relationship will obtain.

The committee will be responsible for planning a well-balanced year's program, for the leadership of activities, for securing or recommending necessary equipment.

The chairman or leaders selected for recreation should be selected prayerfully and carefully. Upon him or her depends much of the success in the development of Christian experience through wholesome recreation. These are some of the qualities we should look for in a leader: dependability, cheerful enthusiasm, willingness to work, sense of humor, ability to work with others and not do all the work himself, sportsmanlike in all dealings, tactful, alert for new plans and ideas, expanding knowledge of recreational field, loyalty to the church. The following is a code for play leaders developed by the National Boys' Work Council.

Code for Play Leaders

1. Start with easy games that all can play and work up to more difficult.
2. Explain games clearly while you have attention of players.
3. Be impartial and firm in all decisions.
4. Know the rules and stick to them.
5. Be enthusiastic yourself; it helps to put pep into the game.
6. Be resourceful; adapt your game to local conditions.
7. Never let players tire of game, or they will not want to play again. Stop while interested.
8. Give as much responsibility to others as possible in order to develop leadership.
9. If equipment is needed for game be sure to have it ready and in good repair.
10. Try to foresee emergencies and plan for them.
11. Plan your program before time.
12. Be sure to have plenty of officials who know their job.

7. Arranging Program in Advance

Arrange a monthly or weekly program at least two or three months in advance. In this schedule actual days, dates, and hours should be selected. Frequently recreation programs fail because they are not planned for more than one or two weeks in advance. For proper publicity a month at least is needed.

8. Requirements for Parties and Socials

Have members of committee assigned to definite responsibilities as decorations, refreshments, equipment, publicity, and don't forget the "clean up" after the party. All of these contribute to the success of a party and should be cared for by some one or more responsible persons. In fact, these are so important in large parties that a committee may be appointed to be responsible for welcome, decoration, refreshments, program and leadership, and clean up.

Build a program for a party around some unifying theme or central idea like Hallowe'en, Farewell, Harvest Home, International Friendship, Stunt Night and Sing. Be sure that these themes are appropriate for month and season of the year.

Have something planned to interest people upon arrival in case the young people are not acquainted. A party should be **social** from the beginning to the close. Music, singing, introductions, and mixing games should be arranged for the first arrivals.

Troubadour Night at Camp

Be sure that your **leaders are cheerful, enthusiastic, attractive** to young people and capable of handling a crowd. A dull, unattractive leader may simply ruin a party.

See that the social **will be an expression of Christian living.** Consideration of other people is at the heart of every successful party. The golden rule—"do unto others as you would have others do unto you"—is at the basis of all social relations.

The program for any party needs to have **a variety of games, stunts, entertainment** and special activities suitable for the central theme for the particular party. There needs to be some alternation between active and quiet games, some activities in which all take part and some in which one or more entertains the group. Keep the most interesting things for the close.

In explaining the "why" and "how" of the grand march, the mixer, the circle game, the in-between games, and the final climax of the party, Miss Edna Geister gave the following as a sample program in *The Epworth Herald* for October 15, 1927 (p. 692).

"Grand March Figures." (See "Getting Together," pp. 58, 59).
"Co-operation." ("Getting Together," p. 37.)
"Circle Handshake." ("It is to Laugh," p. 38. Use "Hello!" in place of "Good-night!")
"Human Grapevine." ("Getting Together," p. 111.)
"Dizzy Mix-up." ("The Fun Book," p. 125.)
"Wrong!" ("It is to Laugh," p. 77.)
"No!" ("The Fun Book," p. 123.)
"Grand March Figures." ("Getting Together," p. 71.)
"Scramble." ("It is to Laugh," p. 61.)
"Music in the Air." ("Getting Together," p. 45.)
"Elaborated Alphabet Game." ("Getting Together," p. 49.)
"Nigarepolska." ("Ice Breakers," p. 78.)
Stunt, "Men's Fashion Show." ("The Fun Book," pp. 65, 66.)
"Grand March Figures." ("Getting Together," pp. 75, 76, 77 and 87.)
Refreshments.
"Merry-Go-Round." ("Ice Breakers," p. 76.)
Good-night ladies!

9. Some Essentials for Dramatic Entertainment

First, secure the services of the best available coach or director. This person most likely would be an adult but sometimes one of the young people may do the directing. Next choose the play with the young people having a part in the selection. Mrs. Lydia Deseo in her leaflet, "Dramatics—Why and How for Seniors and Young People"—mentions the following values for a play.

a. **Dramatic value;** that is, the material should contain the elements of drama; plot, suspense, action; and so forth. A mere recitation of words is not dramatic.

b. **Religious value;** it should meet the present day moral and religious needs of the group for whose use it is intended.

c. **Educational value;** if it is missionary material it should **truly** represent the country about which it is written. Much harm has been done by misrepresentation of other countries through dramatic presentations. Accuracy and truth should be the goal. If biblical, it should as truly as possible represent the spirit of the biblical writer.

d. **Literary and cultural values;** it is hardly necessary to say that the dramatic activity of a group should raise literary standards and feed the cultural life.

For each play there needs to be one or more persons responsible for each of the following items (a) **Costumes,** each church may develop a wardrobe by having a closet in which may be stored the materials used in different plays. (b) **Lighting** and color effects, see "Art of Producing Pageants," by Bates, Chapters VII and VIII. (c) **Equipment and properties.**

Girls Find Creative Recreation in Dramatics

10. Methods for Athletic Activities

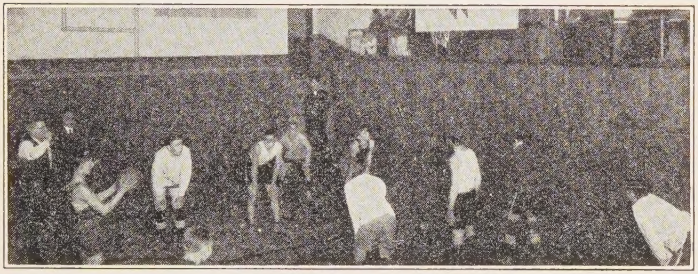
For this type of recreation it is advisable to secure as director some one who has had experience and one who will insist upon Christian standards in all such activities. The author once heard an athletic director say that a certain Sunday school Basket Ball League was unsportsmanlike in playing games. Such should never be tolerated by the church.

Much can be done with little equipment. A room 35 or 40 by 55 or 60 is large enough for basketball, volleyball, indoor baseball, and similar activities provided the ceiling is 16 or more feet in height.

Interclass and inter-church athletic activities should be promoted by an inter-church athletic league. In towns and cities an annual field meet may be held to supplement any inter-church basket ball, baseball, and tennis.

Outdoor facilities of athletics are available in most every village, town and city. Public parks, public school grounds are at the disposal of church groups and teams. Many churches now have their own play grounds, athletic fields, and summer camps.

Athletic activities should be planned for normal age groups like Intermediate, Senior, and Young People. Certain adaptations need to be made for the girls' program. Through the pupil organizations the athletic program may be directed and controlled.



Equipment Helps Greatly in Sports

X. SOME ITEMS OF DESIRABLE EQUIPMENT

1. A Playground for Outdoors Activities

Many churches will be unable to have this property for tennis, basket ball, baseball, horseshoes, bowling on the green, etc. because of their location. However, it is possible to have access to such facilities in parks and at public schools. The important thing is to have the use of it. If a city maintains play grounds it may save the church the money that some churches put into their own recreational equipment. Several churches in Springfield, Massachusetts, conducted their tennis tournaments on courts maintained by the city. The basket ball games of the Sunday school League of the same city were held in the Y. M. C. A. College gymnasium.

2. A Large Room

A large room about 40x60 with no pillars to obstruct the play area, a ceiling about sixteen feet high, a wainscoting about four or five feet high to protect the plaster walls; the windows above the wainscoting and well protected by wire screens; the lights protected by wire cages or imbedded in the walls.

3. Game Equipment

The gymnasium equipment that used to be considered essential is now giving way to more interesting non-equipment games and play programs. Equipment for volley ball, basket ball, indoor baseball will be sufficient for these favorite indoor games. A rural church at Yorkville, Wisconsin, uses an outdoor court for basket ball until late fall. Then nearby halls and school buildings are used in the winter.

4. A Social Room

An attractive social room that is made homelike by fireplace (if possible) pleasing decorations, inviting furniture. This room would naturally be used for parties, receptions, teas, socials, and acquaintance activities.

5. A Stage

A stage with as much equipment as the church can afford. It is desirable to seek just as large a stage as possible so that most any type of play may be presented by the young people. In some churches numbers 2, 3, 4, and 5 have to be combined in the same room.

6. A Summer Camp

A summer camp either owned by your own church or one in which your church may co-operate such as International Council camps, local Interchurch camps, Y. M. C. A. and Y. W. C. A. camps, training schools, and denominational young people's conferences and institutes.

7. A Closet or Strong Box

A closet or strong box that may be locked is essential. In this all the athletic equipment, such as baseball, basket ball, etc. may be left when not in use. Then a recreation leader or committees need to have on hand for parties such items as whistle, fifty pencils, paper pads, colored chalk, popular song sheets, scissors, ball of twine, pins, and similar things used at socials.

8. A Wardrobe Closet

A wardrobe closet in which the costumes and pieces of scenery that are used in plays may be kept. Costumes can be added from year to year.

XI. SOURCE MATERIALS

Group 1. Athletics, Games, Sports

Spalding Athletic Library—Small paper bound books giving official rules and methods on most every subject in this field. This series covers all the great competitive games like football and a wide variety of athletics under Water Sports, Field Athletics, Games for Women and Girls, Lawn Games, Gymnastics, and Home Exercises.

Bancroft—Games for the Playground, Home, School and Gymnasium.

Smith—Games and Recreational Methods.

Draper—Games.

Withington—Book of Athletics.

Group 2. Cultural Activities

Reading lists—such as Christian Quest pamphlet 11, "Book Friends of Youth," or the Book Shelf published by Brooklyn Public Library.

Ferris—Producing Amateur Plays.

Cather—Educating by Story Telling.

Dearmer—Christianity and Art.
Coffin—How to Study Pictures.
Bartholomew and Lawrence—Music for Everybody.
Krehbiel—How to Listen to Music.
Comstock—Handbook of Nature Study.

Group 3. Commercial Recreation

The Educational Screen—a magazine on motion pictures.
Edwards—Christianity and Amusements.
1001 Films—Educational Screen.

Group 4. Dramatics, Pageants

Ferris—Producing Amateur Plays.
Edland—Principles and Technique in Religious Dramatics.
Mackaye—Costumes and Scenery for Amateurs.
Miller—Church Pageantry.
Russell—How to Dramatize Bible Stories.
Bates and Orr—Pageants and Pageantry.
Best Religious Dramas—Volumes I and II.
Youth and Dramatics—The Christian Quest Series.

Group 5. Gymnastics

Spalding's Athletic Library.
Indoor and Outdoor Gymnastic Games.
Twenty Minute Exercises.
Physical Training Simplified.

Group 6. Handcraft—Manual Play

Hall—Homemade Games and Game Equipment.
Sanford—Artcraft for Beginners.
Harper—Outdoor Book for Boys.
Haslund—Photography Simplified.
Kibor—Elementary Woodwork.
Collins—The Book of Electricity.

Sunday-school Girls in Handicraft Activities

Group 7. Indoor Social Activities

Richardson—The Church at Play.
Rohrbough—Handy.
Harbin—Phunology.
Wolcott—Book of Games and Parties.
Geister—Ice Breakers, Let's Play, It is to Laugh.
LaPorte—Handbook of Games and Programs.

Group 8. Outdoor Activities

Smith—Games and Recreational Methods.
Bancroft—Games for Playground, Home, School, Gymnasium.
LaPorte—Handbook of Games and Programs.
Rohrbough—Handy.
Corson—At Home in the Water.
Spalding's Athletic Library—see note under Group 1.
Youth in Camp—The Christian Quest Series.

Group 9. Rhythmic Recreation

Elson and Trilling—Social Games and Group Dances.
Richardson—The Church at Play—Chapter IX.
Brown and Boyd—Old English and American Games.
Pederson and Boyd—Field Games and Gymnastic Play.

In addition to these groups of materials we need two more groups, one on principles and methods and another group upon health education.

Group 10. Principles and Methods

Bowers—The Theory of Organized Play.
Powell—Recreational Leadership for Church and Community.
Richardson—The Church at Play.
Wegener—The Church and Community Recreation.

Group 11.

Bigelow—Sex Education (For teachers and leaders.)
Fisher and Fiske—How to Live.
Moore—Keeping in Condition (For boys).
Hood—For Girls and Mothers of Girls.
Moxcey—Physical Health and Recreation for Girls.

FURTHER TRAINING FOR LEADERS OF YOUTH

The subject of this pamphlet, "Youth and Recreation," is one that is also covered by a course in the Standard Leadership Curriculum. It seems necessary, therefore, to add a word as to the relation between these materials and that curriculum. This pamphlet is thought of as an introductory treatment of the subject of recreation for leaders of youth and not as an equivalent of, or as a substitute for the more thorough mastery of the subject that the Standard Leadership Curriculum provides. While this pamphlet will be helpful as a source of reference material in the standard course on this subject, it will not in itself provide adequate materials for such a course. This pamphlet covers the subject as carefully as a brief treatment for wide distribution, at a low price, could do, but, of course, it has to leave many interesting and profitable phases of the subject undeveloped. The committee believes that a large number of leaders of youth will, by the use of this pamphlet, be stimulated to go on to the more extensive study of the field of recreation such as the courses in the Standard Leadership Curriculum will provide.

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) The Standard Leadership Training Curriculum developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) Reading of Books. The lists given in these materials will help. "A book a month" is the purpose of many.

(3) Reading of Magazines. All leadership journals issued by the denomination should be used. *The International Journal of Religious Education* serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) Conferences, conventions, and leadership institutes. Information as to these can be secured from denominational, state, and provincial headquarters.

(5) Workers' conferences in the local school.

(6) Summer schools and summer training camps and conferences. These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

NATIONAL DENOMINATIONAL OFFICES

Offices of denominations affiliated with the International Council

Advent Christian, 160 Warren St., Boston, Mass.
African Methodist Episcopal, 8th and Lea Aves., Nashville, Tenn.
African Methodist Episcopal, Zion, 438 E. 46th St., Chicago, Ill.
Baptist, Maritime Provinces, Wolfville, Nova Scotia.
Baptist, Ontario and Quebec, 99 Dundee St. E., Toronto, Ontario, Can.
Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
Brethren Church, Ashland, Ohio.
Brethren, Church of the, Gen. S. S. Board, Elgin, Ill.
Christian Church, Christian Pub. Assn., Dayton, Ohio.
Christian Reformed Church, 737 Madison Ave. S. E., Grand Rapids, Mich.
Church of God, Anderson, Indiana.
Church of the Nazarene, 2923 Troost Ave., Kansas City, Mo.
Congregational, 14 Beacon St., Boston, Mass.
Cumberland Presbyterian, Box 542, Nashville, Tenn.
Disciples of Christ, College of Missions Building, Indianapolis, Ind.
Evangelical Church, 1903 Woodland Ave., Cleveland, Ohio.
Evangelical Synod of North America, 2013 St. Louis Ave., St. Louis, Mo.
Friends, 101 S. 8th St., Richmond, Ind.
Mennonite Brethren in Christ, Goshen, Ind.
Methodist Episcopal, 740 Rush St., Chicago, Ill.
Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
Methodist, Free, 1132 Washington Blvd., Chicago, Ill.
Methodist Protestant, 3437 Piedmont Avenue, Baltimore, Md.
Methodist, Wesleyan, 330 E. Onondaga St., Syracuse, N. Y.
Methodist Episcopal Colored, 123 Fourteenth Ave. N., Nashville, Tenn.
Presbyterian, U. S. A., 423 Witherspoon Bldg., Philadelphia, Pa.
Presbyterian, U. S., Box 1176, Richmond, Va.
Presbyterian Church (Canada), 128-320 Bay St., Toronto, Canada.
Presbyterian, United, 209 Ninth St., Pittsburgh, Pa.
Protestant Episcopal (National Council), 281 Fourth Ave., New York City.
Reformed Church in America, 25 E. 22nd St., New York City.
Reformed Church in the U. S., Schaff Bldg., Philadelphia, Pa.
United Brethren, U. B. Building, Dayton, Ohio.
United Brethren, Old Constitution, 205 U. B. Bldg., Huntington, Ind.
United Church of Canada, 299 Queen St., West Toronto, Ontario, Can.
United Lutheran Church, 1228 Spruce St., Philadelphia, Pa.

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Louisiana, 1008 Maison-Blanche Bldg., New Orleans.
Maine, Press Herald Building, Portland.
Manitoba, 205 Huron and Erie Bldg., Winnipeg.
Maritime Provinces, 94 Prince William St., St. John, N. B.
Maryland, 508 Morris Bldg., Baltimore.
Massachusetts, Rm. 609, 1 Beacon St., Boston.
Michigan, 232 S. Capitol Ave., Lansing.
Minnesota, 516 Midland Trust Bldg., St. Paul.
Mississippi, P. O. Box 123, Jackson.
Missouri, 4660 Maryland Ave., St. Louis.
Nebraska, 509 Little Bldg., Lincoln.
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New Jersey, 19 William St., Newark.
New York, 80 Howard St., Albany.
North Carolina, 612 Odd Fellows Bldg., Raleigh.
North Dakota, Rm. 311, 117 Broadway, Fargo.
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Oregon, 310 Y. M. C. A. Bldg., Portland.
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Quebec, 216 Coronation Bldg., Montreal.
Rhode Island, 629 Industrial Trust Bldg., Providence.
Saskatchewan, Westman Chambers, Regina.
South Carolina, 9-11 Montgomery Trust Bldg., Spartanburg.
South Dakota, Parker.
Tennessee, Fayetteville.
Texas, 407 Marvin Bldg., Dallas.
Vermont, 455 Shelburne Road, Burlington.
Virginia, P. O. Box 110, Bridgewater.
Washington (East), 429 Peyton Bldg., Spokane.
Washington (West), 529 Burke Bldg., Seattle.
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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.